

CHRISTIAN STATESMAN

Vol. LXVIII

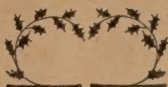
PITTSBURGH, PA., DECEMBER, 1934

No. 6

Youth Prays for Peace

by

Grace Noll Crowell, in the Pilgrim Highroad



LORD, we are the Youth of Every land today,
Pleading for peace;
We are the ones who will be sacrificed
Unless wars cease;
We are the ones elected, Lord, to pay
A price too high.
You gave us life, and it is not your will
That we should die.

Open the blind eyes of our leaders, Lord,
In every land;
Open their hearts and minds and make them wise
to understand
That war is sad, and horrible, and wrong,
And useless quite;
That we, the clean strong Youth of earth,
Have the good right
To life and love and happiness and peace.

We would not be
Killers of men—we want to walk the earth
Clean-handed, free
From war with all its horrors, lust and greed,
Its dark despair.
Lord, may there never be another war—
This is our prayer.

The Profit Motive

William Parsons, D. D.

Quite frequently in sociological, industrial, political and religious discussions we are encountering the term "the profit motive." It is a term used to describe an element in the exchange of wealth that is marked for elimination by both christian and humanistic progressives.

Some conservatives in both the christian and humanist camps are alarmed at it because it seems to them to strike at one of the basic dynamic powers in human nature that has always been essential to human progress. They know that the service ideal appeals strongly only to minds of peculiar grace and culture, but is too weak to lead the average run of humanity to put forth its best endeavor. "What shall I have?" is a natural and insistent question and unless there is a promise of profit in response, personal as well as social energy wanes and endeavor lags. To men who know history and human nature it seems like treason to humanity to talk about destroying this motive. To them it is a reform against nature.

Before however, the battle is joined, as it is certain to be, it might be well for real lovers of humanity, whether progressives or conservatives to be sure that they understand one another and put the same content of meaning into the word which is used to describe the thing marked for elimination.

Extreme socialists of course mean precisely what the word has always carried as its meaning. Their sinking of the individual into the mass in the impossible ideal they are pressing upon the world involves the elimination of this motive of personal, individual profit entirely. But we who believe that society is organized to promote the best type of individual life are not socialists but christians and can never be anything else. So we reject this purpose emphatically.

To the average person, profits mean salaries, wages, fair rentals, fair living returns from business and industry. To argue with him that it is wrong and unsocial to desire and strive for these, to him is absurd. And he is right.

But some sociologists of today who are using this term do not seem to mean this at all. There is a slang term, often used by transgressors against sound industry. It is "velvet." It means returns from business or industrial transactions

above and beyond any investment of either time, energy, talent or capital, which is employed. It is this something for nothing which is in mind when this term is used outside of socialistic or communistic circles.

This sort of gain is the lure in all types of gambling whether the means be cards, dice, roulette wheels, numbers, lotteries, raffles, stocks, bonds or commodity futures. It is this sort of gain that leads men to water stock and sell worthless bonds, to produce worthless goods and harmful goods such as beverage alcohol, cocaine or opium beyond the medical use, salacious literature and unsocial movies. It is this sort of gain that lies back of the exploitation of labor or forcing by organization of acceptance of less labor than is paid for, generally called "stalling on the job." It is this motive that seeks by corners and other devices to create a scarcity of necessities in order to increase the selling price. In short the formula used by those possessed by this motive is "something for nothing." The maximum income from the minimum investment.

Those social thinkers such as Fairchild, Ward, Lyman and the writers for the Federal Council who to a great extent are responsible for the use of the term with this content of meaning, should have been more careful in the choice of the word employed and not have degraded an honorable word by putting into it a dishonorable content of meaning. They should have used instead of "profit" either the expression "exploitive motive" or extortive perhaps would have been better still. It is a well known fact that nothing will damn an evil so quickly as to fasten upon it an odious but accurately descriptive name. And it is just as true as Lowell declares that,

"A lie may keep

Its throne a whole age longer if it
skulks
Behind the shield of some fair
seeming name."

The evil aimed at here is extortion and should be called by its right name, however, it may be covered up by finesse. It will never be driven out while we give it the honorable name of "profit."

In the progress of Christian civilization it may very likely be that the next task is the elimination of this

extortive motive from all business, industry and sport. Perhaps that is why legalized liquor, gambling and usury have come back. We cut down the trees but left the root and they are growing up again with more vigor than ever. In this gigantic task of purging the industrial world of this sinister motive and its many evil embodiments, every force that moulds character and public sentiment should be marshalled.

The teacher can and should stress the fact that to intentionally get something for nothing is parasitic, unsocial and unethical and when practiced to any extent always has and always will destroy the civilization that harbors it. It is like vermin on an animal or the mistletoe on an oak. It destroys that from which it draws its life.

The economist must classify and list these transactions which are thus motivated, give them their rightful names and refuse toleration as courageous business men refuse to support the rackets which seek to fatten on them.

Business and industrial leaders must widen their classification of rackets and then mercilessly stamp out every practice which is so motivated and so works.

The church must brand this motive and all its embodiments as violations of the law of love and transgressions of one of its fundamental principles of ethics which is "do good to all men." It must plainly teach that they which do such things are excluded from heaven (Matt. 23;25) and the nation which tolerates such practices automatically excludes itself from the kingdom of Christ on earth, and the church should exclude all such from its membership (1 Cor. 5;11).

The statesman must list all such transactions, so motivated and so operating, as crimes and forbid them by law. The police powers of the nation and of all of its component parts are ample to establish such prohibitions and it must be done if christian civilization is to make any further progress.

Society must treat those who entertain and work under the power of this motive as parasites and not producers, as pariahs and not patriots, until decent respect for the opinions of their fellow men drive them to honest toil as Mussolini is driving the idle rich today.

(Continued on page 5)

A Supreme Test of Courage

We may all recall that during the hectic days of preparation for the World War there were some men in the training camps who maneuvered for non-combatant jobs and some that they be sent to the quiet sectors of the battle line. Again some sought the front lines and the most active sectors of the front. Naturally the former were considered by many as a mild type of slacker while the latter received most of the applause. Both may have been useful soldiers but the latter sought the supreme test of heroism and loyalty and today they are naturally trusted more by those who know the facts than the former.

Christianity has its non-combatant posts and its quiet sectors as well as any other militant movement. These may be where its victory has been won or where the point is not considered by the enemies of Christ as worth fighting for. At either of these there is no true test of either loyalty or heroism. It is easy to stand there. To proclaim one's belief that Jesus was the world's greatest religious teacher and leader requires no courage anywhere today. Such an one would scarcely be challenged even in Russia. It requires little courage to stand for the "religion of Jesus" as that term is used by Modernism today or to assert that his is the most dynamic and spiritual faith of the world. Few if any care enough even to contend about that anywhere. To stand for the supreme value of personality as one of his teachings is merely to be academic, to advocate universal education in his name or the responsibility of a government for the public health or safety under his teachings, or to stress the importance of the sanctity of human life, or the right to hold property or to seek the ends of supreme happiness as one sees it will scarcely cause a ripple. These positions are no longer a testing point of christian loyalty. Nor can the christian who holds them lay any great claims to heroism. The would-be leader who today urges Christians to fall back to these quiet uncontested lines is recommending the policy of the slacker, and no truly heroic ideal. Such are they who are disparaging the church in taking part in the great struggles for imposing the principles of Christ upon the social, political and industrial life of the world and bidding christians to go back to the simple gos-

pel of personal salvation. They are simply advocating a policy of cowardice.

But christianity has its active sectors, its fighting points, its hot spots, where courage may still be tested.

The personality of God, his sole activity in creation, the deity of Jesus, no salvation apart from him, are still doctrinal points where it takes a fight to stand. The supreme Lordship of Jesus in every sphere of life which makes him the king of every nation as well as the head of every church still has to be fought for and won. Even in our own nominally christian nation, compulsory Sabbath rest, chastity required by law, the perpetual estate of marriage, prohibitive laws which seek to restrain perverted appetites and propensities, the abolition of all extortion, the compulsion of the economically strong to bear the burdens of the weak in social and political organization, peace as the law of nations and not war and even that both men and nations ought to acknowledge the authority of Christ and obey his will are still hot spots in the struggle to establish his kingdom. Stand for these and one finds himself at the battle front where it takes a hero's heart to stand as well as press forward.

It is doubtless possible to be a christian and avoid every one of these hot spots in the line, but what sort of a christian will such a one be? The answer is, the sort of which

Judas and Ananias and Demas were made when the fight got too hot for them.

The real test of loyalty is to seek these active sectors in the far flung battle line of christianity and push the cause of Christ forward upon every one of them. We of the National Reform Association are not assigned to the task of defending Theism, Trinitarianism, or even proclaiming the way of salvation, however much we may depend upon those who are appointed to these sectors of the line. Our task is to push christianity in the sphere of civil life. There we stand for the supreme authority of Christ in constitution, law, administration and practice. That means a perpetual fight not necessarily on the defensive though we scarcely seem to be able to do that today, but to press forward means an intensive struggle as bitter as in any age. But we have set out to establish the supremacy of his will in the laws that govern marriage and divorce, extra marital sex relations, the protection of all child life from every form of evil, to destroy predatory, parasitic practices in the industrial world, and the protection of inalienable rights and governmental help for every one who really needs it.

Like Garibaldi in his liberation campaign, when we call for volunteers we can only promise a fight and all that involves. But in that we can offer the chance of passing the supreme test of loyalty to Christ.

The Fundamental Cause of War

Wm. Parsons, D. D.

Another Armistice Day has come and gone. Pleas for peace, philippics against war, and pledges of passive resistance to all future wars have filled the pages of religious periodicals and sounded forth from many pulpits and some broadcasting stations. Not a few have analyzed and listed the causes of war in the hope that an understanding of them would lead to their elimination. So far, apparently, not one has mentioned that fundamental cause of war, graphically described in Lincoln's Second Inaugural and so plainly set forth in the Scriptures, namely God. These modern wars are God's judgments upon pagan secularism and apostate Christianity.

The causes proclaimed have been

economic pressure, race superciliousness, nationalistic vain-glory, hatreds engendered by former wars, the greed of armament manufacturers, the existence of great armaments and fear. There is a deeper and more fundamental cause. The world is in rebellion against Christ, has asserted that it will not come under His government and God is destroying the rebellious world powers by war.

"And I heard a great voice out of the temple saying to the seven angels, go your ways and pour out the vials of the wrath of God upon the earth." (Rev. 16:1).

In 1683 when King Sobieski relieved Vienna there was fulfilled the

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THE CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social
Science

Official Organ of

THE NATIONAL REFORM ASS'N

An organization of Christian citizens founded in 1863

Published Quarterly

March, June, September, December.

at the Association's Headquarters,

209 Ninth St., Pittsburgh, Pa.

R. H. MARTIN, Editor-in-Chief

WM. PARSONS, Associate Editor

Rates, \$1.00 the year, payable in advance.

Entered as Second Class Matter, July 30,
1906 at Pittsburgh, Pa., under Act of Con-
gress of March 3, 1879.SABBATH PROGRAM IN PRES-
BYTERIAN CHURCH, U. S.

We have information that The Permanent Committee on the Sabbath of the Presbyterian Church, U. S., is making preparations for the presentation next April of what will be probably "the most extensive Sabbath educational program that has been presented in any evangelical church in the history of Protestantism." On some Sabbath in April, probably the third Sabbath, every congregation under the Southern Presbyterian Assembly will be called upon to present a challenging message on the restoration of the Sabbath in the life of the Christian and of the church. A specially prepared program will supplement a lesson on the Sabbath in all their Sabbath Schools. In the evening all their young people's societies will present a special Sabbath program.

Preparation for this special Sabbath observance day program will be made through special issues of their church press devoted to the Sabbath, through editorials and programs in Men's Work; Women's Work; and Young People's Work publications on the Sabbath.

A follow-up campaign is to follow this Sabbath devoted to the consideration of the Sabbath subject in pulpit, Bible school and young people's societies. It will include special courses on the Sabbath in all conferences for men, women and young people held either under the auspices of the Assembly or of any Synod or Presbytery.

The Christian Statesman highly commends the Committee on the Sabbath and the leadership of the Presbyterian Church of the South on this undertaking. Here is one church which it would seem, is actually facing the Sabbath situation in America, which recognizes and accepts as one of its major tasks the restoration and maintenance of the Christian Sabbath, and realizes that in meeting this

responsibility the basic thing is the education of its own people in true ideals and standards of Sabbath keeping and a new appreciation of the value of the Sabbath. It is our hope and prayer that this program will be carried through with one hundred percent efficiency and greatly blessed by the Lord of the Sabbath.

If a program similar to this were carried out in every Protestant denomination throughout the land the Sabbath could still be saved to America.

REPEAT HEARINGS

Our readers are familiar with the Senate Hearings on the munitions industry. Startling testimony was given by the officials of this industry showing their activity in promoting the sale of armaments and munitions to the governments of many nations. For example, the Electric Boat Company, an American concern, has basic patents on submarines which must be used in all submarines built by any company anywhere in the world. This company has an arrangement with the Vickers Company, an English firm, that 40% of the profits of submarine boats built by the latter company will be given to the Electric Boat Company. That Austria Hungary was building submarines before the war from these American patents and that this Electric Boat Company claimed that Germany used their patents in building her 441 submarine boats used in the war, for which they asked of Germany a royalty of \$17,000,000. American Arms Companies were shown to have been supplying munitions to both sides in South American warfare, playing off one side against the other, and fomenting trouble to increase their sales. Officials in our Army and Navy were shown to be acting as salesmen for private munition manufacturers.

So far the Committee feels it has done little more than scratch the surface in this investigation. The plan is to resume the hearings about December first. Strong pressure has been brought to bear by army and navy officials, representatives of the munitions industry and other powerful agencies to suppress the hearings.

To meet this opposition, to insure that the investigation shall proceed to a finish, to give wide dissemination among the people of the facts presented to the Committee and create a public sentiment to control the munitions industry, Senator Nye, Chairman of the Senate Committee and other friends of peace, are asking that "Repeat Hearings" be held throughout the country at which the high points of the testimony presented to

the Senate Committee will be given in the exact words of the official hearing.

The National Council for Prevention of War, 532 Seventeenth St., Washington, D. C., has published a pamphlet containing the most salient parts of the testimony for use in "Repeat Hearings" together with full directions "for staging." They call it, and properly, "A Drama." A single copy can be secured for ten cents and twelve copies for one dollar. We recommend "Repeat Hearing" as an effective method of serving the peace cause.

300 PASTORS GET "THE DAY"

In our last issue reference was made to an order of 300 copies of "The Day" from a Christian businessman of the Northwest. This Presbyterian elder, deeply interested in the Sabbath cause, values "The Day" so highly that he secured this many copies and presented them to Presbyterian ministers of Minnesota, North and South Dakota, Montana and Wyoming. It is our hope and prayer that there will be others who will follow his example. Are there not enough Christian businessmen in the Presbyterian Church sufficiently interested in the Sabbath to present a copy of this book to every Presbyterian minister in the United States?

THE SPIRIT IS WILLING

To the President and Members of the Board of Directors of The National Reform Association:

Fellow Members:

I deeply regret that I cannot be with you at these monthly meetings, but you know that my heart is in the work as earnestly as ever. You have my daily prayers for the success of our great cause. In looking over the Cross-Section of the work accomplished in the recent months, I am astonished and gratified at your far-reach with so little help. When I call to mind the past and remember the number of leading strong men from the various denominations who gave unsparingly of their time and talents in the interests of this cause, I feel that the present Board deserve our highest congratulations.

In these days of alarm and fear for the future of our country, when strong men are concerned at what the end may be, they should know that our organization has the cure if our leaders will only use it. It lies in the acknowledgment of the supreme authority and just govern-

ment of Almighty God in all the affairs of men and nations. In the dark days of the rebellion, Abraham Lincoln found the cure and used it. His fast day Proclamation should be sounded out through the length and breadth of this land.

May God guide you in all your deliberations and plans.

Ella M. George.

Beaver Falls, Pa.
October 6, 1934.

To the Members and Friends of
The National Reform Association:

On behalf of the officers of our Association and the Board of Directors we extend to you a cordial invitation to attend and participate in the annual meeting, conference and dinner of our Association. This letter is the official notification to members of the annual business meeting.

This annual meeting is the rallying time for the friends of our cause. We trust that many will be able to attend to hear reports of the work of the past year, take part in the election of Directors, discuss our program for the future, hear the informing and inspiring addresses and to enjoy the fellowship.

Please send your reservations for the dinner to our office, 209 Ninth Street, Pittsburgh, by letter or telephone—\$1.00 per plate.

Looking forward with pleasure to meeting you,

Cordially yours,
R. H. Martin, President.

The Profit Motive

(Continued from page 2)

Whether our present political endeavors will result in the advancement of this desirable and fundamental reform is highly problematical. Its present trends seem more toward socialism rather than toward the renovation of our present individualism. Should it arrive at that destination it would militate against the virtue as well as the vice in this deeply rooted characteristic of human nature. That will never cure this malady. Its only cure is the application of the christian principles of stewardship in property under Christ, the seeking of honorable possession of and doing good with all wealth and the vigorous stamping out of all evil parasitic tendencies of unregenerate human nature.

The 71st Annual Meeting, Conference and Dinner

OF

THE NATIONAL REFORM ASSOCIATION

December 2nd and 4th, 1934
Pittsburgh, Pa.

Sabbath, December 2nd

Mass Meeting

SECOND PRESBYTERIAN CHURCH

740 South Avenue, Wilkinsburg

7:45 P. M.

Presiding REV. JOHN FRANKLIN TROUPE, D.D., *Pastor*

Devotional Service

Address: " Or Chaos" PROF. JOHN COLEMAN, Ph.D.,
Head of Department of Religious Education, Geneva College, Beaver Falls, Pa.

Tuesday, December 4th

ANNUAL BUSINESS MEETING AND CONFERENCE

SECOND PRESBYTERIAN CHURCH

Eighth and Penn, Pittsburgh

2:00 P. M.

Presiding—..... REV. HUGH LEITH, D.D., *First Vice President, The National Reform Association*

2:00—Devotional Service REV. J. C. NEVIN, *Pastor, Fifth United Presbyterian Church, Pittsburgh*

2:15—Annual Business Meeting
Reports from Heads of Departments; Board of Directors; President and Treasurer. Election of members of Board of Directors

3:15—Address: "Training in Citizenship"
DR. J. FREEMAN GUY, *First Associate Superintendent of Pittsburgh Public Schools*

3:45—Address: "Tomorrow in Motion Pictures" . . . MRS. D. EDWIN MILLER,
Leader in Civic and Welfare Work, Pittsburgh

4:15—Address: "How Meet the Pennsylvania Sabbath Situation?"
REV. R. H. MARTIN, D.D., *President, The National Reform Association*

4:45—Presentation of Resolutions

5:00—Adjournment

Tuesday Evening

ANNUAL DINNER

Congress of Women's Clubs,
408 Penn Avenue, Pittsburgh
6:15 P. M.

Toastmaster MR. S. K. CUNNINGHAM

Address: "Drinking Drivers—a Challenge to Law Enforcement"

LEON D. METZGER, *Secretary, Department of Revenue, Commonwealth of Pennsylvania, Harrisburg*

Address: "Can These Bones Live?"

WILLIAM PARSONS, D.D., *Associate Editor, The Christian Statesman, Pulaski, Pa.*

ASSOCIATION ACTIVITIES

Field Work

Following are engagements filled by speakers for The National Reform Association within the past three months—Sabbath, September 2nd, Prof. John Coleman, Ph. D., of Geneva College, spoke on "The Labor Problem," before a union service of the Churches of Freedom, Pa.; R. H. Martin, D. D., union service of the four churches of Beaver, Pa., on "The Christian Sabbath."

September 14th, Dr. Martin addressed the Erie Conference of the Methodist Episcopal Church at New Castle, Pa., on "The Sabbath in Twentieth Century Life." Two hundred fifty Methodist ministers and about an equal number of Methodist laymen heard this address. Rev. J. A. Galbraith, pastor of the church in which the Conference was held and Chairman of the program committee, secured this place on the program for Dr. Martin.

September 17th to 24th, a week's series of meetings at Rimersburg, Pa., in which the following churches participated—Presbyterian, Methodist Episcopal, Reformed and Associate Presbyterian. Meetings were held in the different churches. Three evenings were devoted to a discussion of the Sabbath question, the addresses each evening being followed by an open forum discussion. One evening was devoted to the discussion of "The Menace of the Movies" and another to "The Success of Repeal." Two high school addresses. Addresses in individual churches on the morning and afternoon of Sabbath 24th. Union services and rally of all the churches on Sabbath evening. There was a good attendance at all these services and the attendance and interest increased from first to last.

October 11th and 12th, Dr. Martin was on the program of the Pennsylvania State S. S. Convention, Indiana, Pa., for a forty minute address on "Christ in the Sabbath Day Life." In the absence of Attorney Leo H. McKay, President of the organized adult Bible classes of Pennsylvania, who was to have spoken, on "What's Next in the Temperance Situation," Dr. Martin was asked to substitute for him and did so. This convention was attended by almost 2,000 delegates from practically every county in the state.

October 17th to 21st inclusive, a series of National Reform addresses

covering five days in Belle Center, Ohio. Three evenings were devoted to a discussion of various phases of the Sabbath question the addresses each evening being followed by an open forum. These meetings were held in the United Presbyterian, the Presbyterian and Methodist Episcopal churches. The closing rally was held in the Reformed Presbyterian church on Sabbath evening, all the churches of the city uniting. The speaker at these meetings, Dr. Martin, also addressed the high school students and gave three messages in the Northwood Reformed Presbyterian Church in connection with Communion services. The pastor of the Reformed Presbyterian Church, Rev. W. J. Sanderson, who was instrumental in arranging the above services, has our hearty thanks.

October 23rd to 25th, the President of our Association spent in Holland and Grand Rapids, Michigan, where he contacted leaders of the Reformed Church and the Christian Reformed Church in the interests of National Reform and particularly of the Sabbath. He opened the way for addresses at a later date before the students of the theological seminaries of these two churches, one located in Holland and the other in Grand Rapids. It is also probable that a series of public meetings in the interests of the Sabbath will be arranged in the city of Grand Rapids. From there he went to Gaylord, Michigan, to visit a former college and seminary classmate, Rev. J. K. Robb, pastor of the Heatherton Reformed Presbyterian Church and preached for him on Sabbath, October 28th, presenting the National Reform cause.

At its last annual meeting the Synod of the Reformed Presbyterian Church recommended that an offering for the cause of National Reform be taken in each congregation on the first Sabbath of November or as soon thereafter as convenient. In connection with the taking of this offering our President has been invited to speak in a number of these congregations. In November he spoke in the following: Central Pittsburgh, Allegheny, Parnassus and Geneva congregations. He has been asked to speak in December in the Wilkinsburg, the First, Second and Third churches of Philadelphia and in the Second Church of New York City.

On Sabbath morning, November 18th, Dr. Martin was the guest

preacher in the First Presbyterian Church, Monongahela, Pa. The pastor of this church is a member of the Board of Directors of The National Reform Association.

The third week of November Dr. Martin spoke at a District S. S. Convention at Echo, Pa., and also at a community service in Fairchance, Pennsylvania, held under the auspices of a young people's group organized to improve the morals of their community. The second week of November he also spoke on "The Menace of the Movies" before the Mothers Club of the First Primitive Methodist Church of Lawrenceville.

Literature

In October, 5,000 copies of a twelve page leaflet entitled "Let's Clean Up the Movies" was published. This leaflet presents within brief compass the various phases of the movie situation together with outline of plans for cleaning up the movies for the use of pastors, officers of women's club and any others who wish to be informed, speak, or to participate in the campaign to clean up the movies. This leaflet has been highly commended and is being widely used. Copies have gone into the hands of a large number of ministers who have used it in messages on this subject. Copies were also distributed among leaders at the Pennsylvania State Convention of the Federation of Women's Clubs. The Congress of Women's Clubs of Pittsburgh is sending a copy to each of the 150 clubs of the Congress. These leaflets can be secured from our National Reform headquarters, 209 Ninth Street, Pittsburgh, at the rate of ten cents per single copy, 20 copies for \$1.00, 100 copies for \$4.00, postage prepaid.

Also 5,000 copies of a two page leaflet, "John Barleycorn at the Wheel." This leaflet shows the large increase in highway accidents due to liquor, since repeal. It contains up-to-date and authoritative statistics on this subject for Pennsylvania by Leon D. Metzger, Secretary of the Department of Internal Revenue, an authority on this subject. 50 cents per 100 copies.

Also 5,000 copies of a letter advertising "The Day" containing its table of contents, the many uses which the book serves and testimonials of its value from outstanding Christian leaders to send to pastors and others interested in the Sabbath cause throughout the country.

Quiet Observer's Column

Rev. H. B. Mansell

The Fall elections have given a new lease of power to Franklin D. Roosevelt. The reactionary wet leadership of the Republican party offered nothing attractive to the country. It is manifest that any return to power will depend upon the appearance of a new type of leader among the Republicans.

Only Kansas retained prohibition while the other states voting legalized the sale of liquor within their borders. It may be better in the end that the people should see for themselves the folly of a lawful liquor traffic. In Kansas the Republican party platform supported the dry side. This was one of the few states in which a Republican governor was elected.

A noticeable feature was the larger vote cast for candidates than on the wet and dry issue. In West Virginia with figures for nearly 2,000 precincts the wet majority was almost 23 per precincts on the average. But for the two leading candidates there were 50 more votes cast per precinct than on both sides of the prohibition issue. It is manifest that a considerable body of voters were dissatisfied with unenforced prohibition and not convinced of the merits of repeal and legal liquor. The same fact appears in the figures available on the local option vote in Pennsylvania.

The Beaver "Daily Times" for Nov. 8, reported 66 Pennsylvania boroughs voted dry compared with 20 voting wet. Some of the dry boroughs were of considerable population as Lansdowne, Grove City, Beaver, State College, Shippensburg, Lewisburg, Penbrook and Glenolden. Slippery Rock and New Wilmington, college towns, also rejected the legal sale of liquors.

This indicates that local option contests offer a good line upon which to rally the dry forces politically. The fact that a large percentage of voters did not register either way indicates the need for educational work. It is quite probable that most of these non-voters lean towards the dry side. They do not drink but feel that they ought not to deny others the chance to drink. When this class realizes that it is impossible to escape the loss and damage caused by drink by mere personal abstinence it will change the situation.

A factor which will increasingly influence the indifferent voters is the rising tide of automobile accidents and deaths. Some assert that this is the result of increased use of cars. But the November issue of "Public Safety" states, "Fatal accidents have

increased twice as much this year as has gasoline consumption, which is our best index of motor vehicle travel." In the same journal it is reported that at the National Safety Congress in Cleveland in October, Dr. Heise's illuminating discussion of the tests for alcohol in body fluids was a 'smash hit' on this program and the Doctor was asked to take the floor again and again by interested delegates." Those who heard Dr. Heise at the annual meeting of the National Reform Association in Pittsburgh will understand why his discussion and his facts would attract marked attention.

On the strength of the imperfect reports of accidents it has been asserted that alcohol was a factor in only five to ten per cent of our highway accidents. Dr. Heise found that 62 per cent of 119 consecutive motor vehicle accidents revealed alcohol present in sufficient quantity to render the person unfit to drive a car. If Dr. Heise is correct then we certainly need to consider this factor in drafting legislation controlling the traffic on our highways and the sale of liquors. This observer would suggest that the state legislature, which wisely appropriates large sums of money for the maintenance of hospitals throughout the state, might require the hospitals to test the body fluids of persons brought to them as the result of highway accidents. If Dr. Heise was prejudiced the fact would soon be revealed; if he is even approximately correct it will be evident that the main point of attack is not the makers of the cars, or the condition of the roads, but the liquor drinking drivers, passengers and pedestrians.

The readers of The Christian Statesman are probably convinced that liquor is the major factor in these accidents. But the public is not so convinced. We need facts collected on so large a scale that it is impossible to successfully contend they are exceptional. A flood of petitions to the legislature might bring action on their part. The more so because it does not call for an appropriation in addition to what are now made. For that reason little objection can be raised. Moreover any one who honestly believes that liquor is a negligible factor would welcome the test. And those legislators who are puzzled and in doubt might be glad to have such data for future guidance. It is also worth while to consider the justification such data would give to abstaining drivers in asking special rates from insurance companies. As things are at present the non-drinking driver will have to pay in higher rates for the folly of his fellow driver who drinks.

The Fundamental Cause of War

(Continued from page 3)

prediction (Rev. 11;15) that "The kingdoms of this world have become the kingdoms of our Lord." The power of the world then passed into the hands of nominal Christian nations.

But there grew up with Christendom itself these anti-Christian forces. A paganistic philosophy of materialism and egoism which serves Satan and not God. By its side there developed a philosophy of human government, that placed the state above Christ in authority and led the nations under the banners "The king can do no wrong," and, "The voice of the people is the voice of God." With these two there has grown up a religious concept based, not on revelation, but on human wisdom which in its many forms has played into the hands of the first two and in turn has been encouraged and supported by them.

Against this combination the people of Christ have been making but slow headway with their trust in the cross, their testimony of the new life in Him, and their willingness to sacrifice all for Him. But steadily for the last 150 years God in His providence has been pouring out His judgments upon these evil forces. From the impact of these judgments, the Holy Roman Empire, the Spanish Empire, the Papal States, the Napoleonic Empire, the Temporal Power of the Vatican, the Modern European Empires and the Turkish Empire have been successively destroyed. The present chaotic condition of Europe and the rest of the world will probably continue until the nations abandon these three evil forces, and they are driven from the earth.

The futility of attacking war, irrespective of its alignments while leaving unchallenged these three anti-Christian forces is too puerile for consideration by any earnest student of God's Word. God will not stay His hand until He has destroyed them.

Our hope for peace on earth is for His followers to overcome them (Rev. 12;11) by the blood of the Lamb, the word of their testimony and by loving not their lives unto death."

This last may involve defensive warfare and he is a sorry peace maker and soldier of Christ who esteems the safety and comfort of his body, yea even present civilization, more than the triumph of his Lord and the achievement of world peace under His reign.

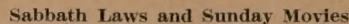
The last session of the Pennsylvania Legislature changed the Sabbath law of the state to provide for local option on Sunday football and Sunday baseball. This was the opening wedge in a campaign to give Pennsylvania a wide open Sabbath. Without doubt a strong effort will be made when the new Legislature meets next January to legalize Sunday movies. To defeat this effort a stronger public sentiment against Sunday movies must be developed.

First. The laws of twenty-one states in the United States prohibit Sunday movies. These twenty-one states (white on the accompanying map) have a population of 50,176,-

Second. "The present is a most inopportune time for the movie interests to press for Sunday opening. They are under nationwide criticism because of the immorality and indecency of so many of their pictures. Their unfitness to be exhibited on any day has lead to this moral uprising against them in which Protestants, Jews and Catholics are participating. Dr. Edward Dale made a study of 1,500 feature pictures and found that more than 75% of them dealt with the three major subjects of crime, sex and love. Are we to open the Sabbath gates to allow this flood of immorality and indecency, unfit for week day exhibition, to be shown on the Lord's Day?

edifices of Pennsylvania amounted to \$439,937,000 and the expenditures of the churches of the state for that year were \$85,939,734. Add to this latter item one-tenth of the value of the church edifices (on the basis that if the money to construct the churches had to be borrowed at 6% and 4% annual depreciation of the property) the total cost for the year 1926 of this character building service of the churches of Pennsylvania would be about \$130,000,000—an average of at least \$13.00 for every man, woman and child in the state.

When the church is rendering this character-building service to the entire people on the Lord's Day without cost to the public is it not inconsiderate and selfish for these movie and other interests not in business to



apart the first day of the week to build character. Our greatest character-building institution is the church. By its services of worship and its instruction in religion on the Lord's Day it builds the character of the people and thus renders a tremendous service to the community and nation. The cost of this service is provided by the voluntary contributions of church members.

build character (as is the church) but to make money and which already have six days of the week to carry on their business to demand that they be permitted to open on the Lord's Day and compete with the church? Should not the church and other character-building agencies be given the right of way on the Lord's Day?

These are among the reasons that should be urged in a state-wide campaign of agitation and education for a stronger sentiment against Sunday movies—a sentiment which should be crystalized and brought to bear upon the members of the Legislature and the Governor of the state.